

The Temple Artisan

OCTOBER, 1915

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Mysticism, Social Science and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

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No. 5

Behold, I give



unto thee a key.

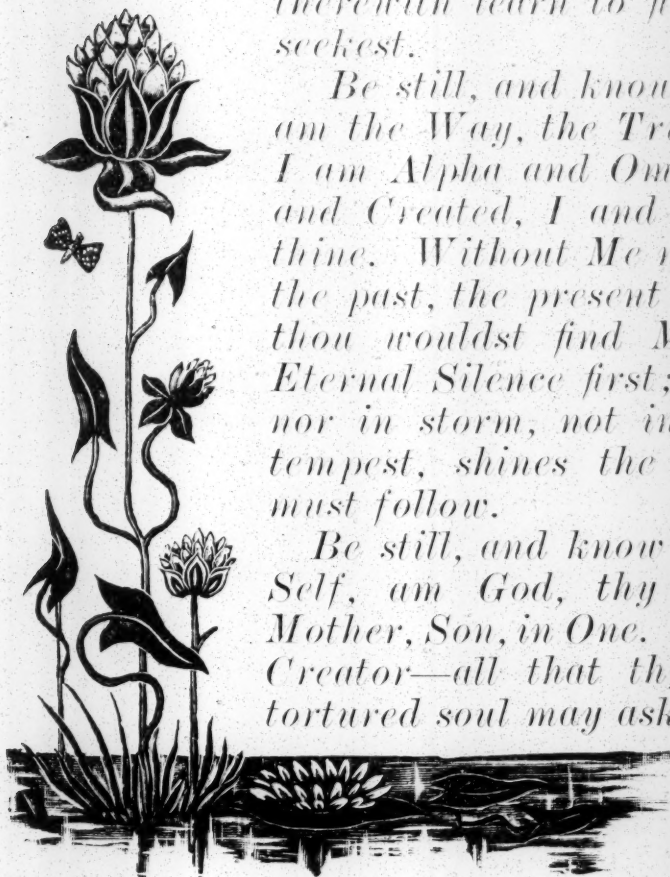
ETERNAL SILENCE.

*Be still, thou shell, thou imaged form of music,—
thou vase of withering flowers, thou noisy wielder of
the baton, thou blindest of all leaders of the blind.*

*Be still,—and know,—know;—for I that speak to
thee am Knowledge, and if thou wilt but hold thyself
from noise, thine ear from fell confusion,
even thou may'st hear the Word, and
therewith learn to find that which thou
seekest.*

*Be still, and know that "I AM." "I
am the Way, the Truth and the Light." I
am Alpha and Omega. I am Creator
and Created, I and Mine art thee and
thine. Without Me nothing is. I am all
the past, the present and the future. If
thou wouldst find Me, thou must find
Eternal Silence first; for not in thunder
nor in storm, not in whirlwind nor in
tempest, shines the Light which thou
must follow.*

*Be still, and know that I, thy Higher
Self, am God, thy God, thy Father,
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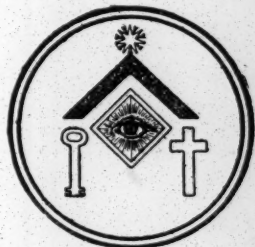
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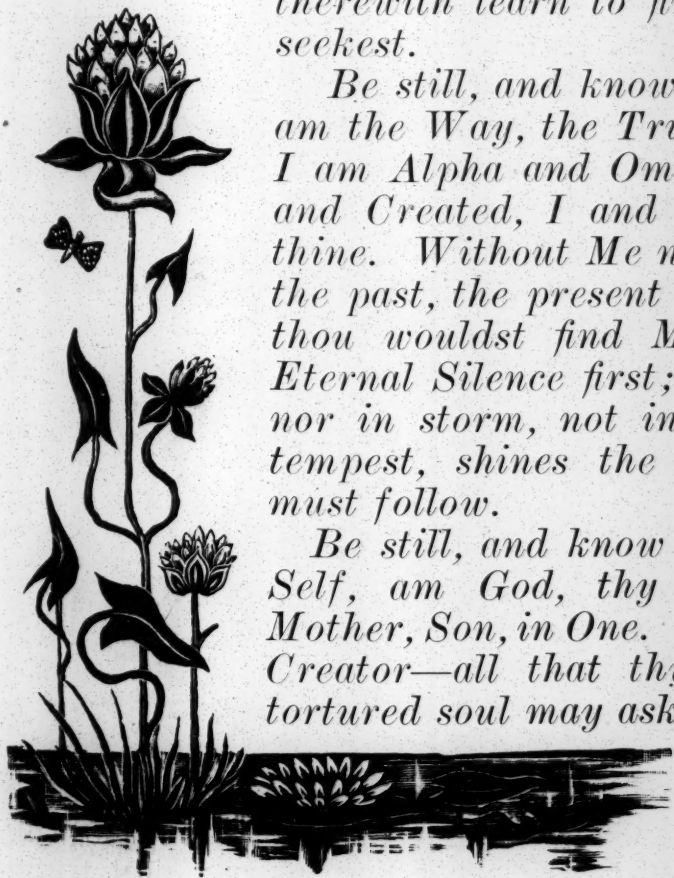
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THEOGENESIS.

Commentaries on Nine New Stanzas of Dzyan Given by the Master Morya to the Temple of the People for the New Humanity.

STANZA IV. FOURTH SLOKA.

"When their eyes beheld the white calf they said with one voice: "Thou art a sign to us. Now will we enter the circle of the Golden horns and will give of our wisdom to those whom thou shalt mark with thine own sign and they shall be our messengers to young and old alike."

COMMENTARY.

Without some understanding of the significance and the value placed upon the laws of correspondence and symbolism by those who have had the advantage of esoteric instruction, the average reader might feel there was no more credence to be placed upon the statement of the above quoted paragraph than upon the statements of the many over credulous or seekers after signs and wonders in the heavens and upon the earth; and would feel inclined to doubt there had ever been a real basis for belief in any such phenomena.

Many ages before man had evolved an oral language, the first human races possessed some knowledge of what is now termed the Mystery or Universal language which is based entirely on correspondence and analogy and expressed in symbolism.

At the present time this language in its entirety is only known to the Masters. According to a teaching given by one of those Masters, there are five main divisions of the language based upon sound, color, number, form and position and the language may be expressed in either one or all of the first four divisions mentioned. As an illustration. A simple geometrical form or a number may be telepathically flashed into the inner consciousness of a man by some Being resident upon an interior plane of life or by another man on this plane of gross matter. Such a symbol would express much more than could be expressed in a long paragraph in writing or by many spoken words, if both parties were familiar with that method of communication.

A certain sound, color, number or form perceived by the psychic senses of vision or hearing may have its correspondence or counterparts on the manasic, astral or physical planes and may be related to some siderial force or to an object in a manner to open the understanding of the seer to a deep philosophical truth

or to some forthcoming event in the world of things. But to be able to perfectly interpret such symbols in any one of those four divisions requires the training of a life time.

It is only the good, the true that endures and the fact that even to this day has come down some concept of such a language as is evident in the symbolic writings and figures of the savages and the degenerated of all lands and people, and this part together with the natural tendency to "seek a sign" among people of more intelligence, is surely an indication of the reality of such a mystery language.

As has been previously stated, all of the Stanzas of Dzian were given to the great seers in this mystery language. It is evident that by means of their knowledge of the creative laws, when they were drawn from their retreat into an exterior environment at the beginning of a new cycle, they were able to see that certain conditions making for a higher evolution of man were in evidence, and that these conditions were the natural results of the action of the creative forces in bringing to birth the first sub-races of a new root race symbolized in the form of a calf born from the Bull-Cow, the symbol of a preceding age.

Those whom the calf was to mark with its own sign—the sign of the new age—were first the young, those whose minds were receptive and who therefore were capable of receiving and transmitting the wisdom of preceding ages both to others of their own time and age and to the races who were to follow in course of time, as is intimated by the words "and they shall be our messengers to young and old alike."

Some act of the above mentioned character occurred at the beginning of every great world period after all of a root race of a preceding period had been destroyed except for the remnant saved as a nucleus for a new race. For those who can read the symbolic language in which it is given the book of revelations predicts the fall of such a root race, the destruction of the earth or a continent of the same earth, a thousand years of pralaya, and the incarnation of a new race. But that is only a small part of that which the book of revelations contains. The major part of the Bible is written in the before mentioned five divisions of the mystery language and it is that fact which gives occasion for many contradictory expositions of its divine teachings as it is impossible for one who is not an advanced occultist to correctly interpret its symbolism. In one sense the objections of the Cath-

olic Clergy to the common use of the Bible by the laity, might well be sustained, for no book ever written has been so little understood by the masses and none more grossly misused and misinterpreted. B. S.

THE SIXTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

REPORT OF PROCEEDINGS (CONTINUED FROM SEPTEMBER ARTISAN.) SUNDAY EVENING (AUGUST FIRST.)

In the evening at 8 p. m. at the Temple Headquarters the regular yearly meeting of the Order of the Thirty-Six was held with initiations of new members into that Order.

MONDAY SESSIONS.

At 8 a. m. in the Halcyon Parlors the Annual Meeting of the Children's Department was held, Mrs. J. W. Dower presiding. The meeting consisted in the main of musical selections played by the children, most of the songs and music having been composed by the children themselves during the past years. It was stated that there are now a large collection of these songs and that a book was being compiled that would contain them all, thus initiating a distinct phase of Temple music by and for the Temple.

Letters from various Temple Builders located in different parts were read by Miss Chrystal Mohr, showing that the Temple Builders' colors were spreading and interesting the young in many parts of the country. Appropriate remarks were made by Dr. Little, Dr. Arthur Munger, Dr. Dower and W. H. Townsend.

MONDAY EVENING SESSION.

The evening was the occasion for a meeting of the Order of the Twenty-Eight at Temple Headquarters. Fourteen Temple members were initiated into this Order.

TUESDAY'S SESSION.

The afternoon at 2 p. m. the regular annual meeting of members of the Temple Home Association was held at the Temple Headquarters Cottage. Reports showing the condition of the Association were read and discussed, and three Directors elected to fill the places of the three whose term expired. The balloting showed the re-election of Francis A. La Due, W. H. Dower and Edgar Conrow for the ensuing term of three years. The reports

showed that during the past year the Association had liquidated considerable indebtedness and was in a good condition for resuming a more active stage of work at the opportune time.

WEDNESDAY.

Wednesday was spent by members on the Beach in an all day picnic. The usual beach "stunts" were indulged in, bathing, clamming, fishing, sand baths, dancing, etc. It was a day for good relaxation and perfect weather conditions prevailed. Such a day for repose and relaxation is always appreciated, midweek of the convention meetings.

THURSDAY.

In the evening in the open air on the Halcyon grounds, the Mystery Fire Play, the Cauldron of the Gods, was rendered in terms of Music, Song, Fire and Color. Two new acts were added this year, the River of Life and Death, and The Birth of Banba, the Spirit of Hope. As this Mystery Fire Play has evolved up to the present it comprises five distinct acts as follows:

- I. The Creation of the Cauldron.
- II. The Daga, or Green Flame of Intelligence.
- III. The Evocation of Moreen, the Queen of Fate.
- IV. The River of Life and Death.
- V. The Birth of Banba, the Spirit of Hope.

The poem, the Cauldron of the Gods, based on the ancient Celtic and Druid mythology, is by John O. Varian. All of the music was composed by Dr. and Mrs. W. H. Dower and Edgar Cheatham, Dr. and Mrs. Dower creating the musical theme for the poem and Mr. Cheatham harmonizing the same and composing the preludes and interludes to the songs. This makes the entire production the creation of Temple members at the Halcyon Centre.

It is estimated that in addition to Temple members in attendance on this play, that between three and four hundred non-members attended from the vicinity of Halcyon, Oceano and Arroyo Grande. Many coming also from El Pismo, San Luis Obispo and Santa Maria.

The play is very spectacular and was greatly appreciated by the audience.

After the last curtain was rung down the audience stayed and insisted on calling before the curtain the author and musical composers. They responded and brief speeches were made by Mr. Varian and Dr. Dower. Coffee and refreshments were served in

a booth near by after the play, which was appreciated and helped to defray some of the expenses of production.

CAST OF CHARACTERS.

The Daga.....	Fred Whitney
The Moreen.....	Evaline Earle
Oma.....	W. H. Dower
The Four on the Plain—Jane W. Dower, Louise Awerdick, W. H. Townsend, Clarence Dennis.	
Mannanan.....	P. K. Mohr
Mannanan's Riders—P. K. Mohr, J. O. Varian, Russell Varian, W. H. Townsend, Clarence Dennis, Dr. G. B. Little, Melvin Burres, Chrystal Mohr, Jane W. Dower, Louise Awerdick, Edgar Cheatham.	
Banba, the Spirit of Hope.....	Florence B. Kent
Fairies—Lincoln Witcus, Peter Ting, Jim Briggs, Sigurd Varian, Eric Varian, Florence Kent.	
Interpreter.....	Sarah M. Briggs

MUSICAL CAST.

Edgar Cheatham	Director
Agnes Liberty	Soprano
Dr. G. B. Little.....	Tenor
J. O. Varian.....	Bass
May K. Lowe.....	Alto

Mrs. Peter Ting, Otto Westfelt and Russell Varian assisting in alto, tenor and bass parts, respectively, and in chorus work, chants, etc.

Miss Monica Ting.....	Violin Obligato parts
Agnes Liberty.....	Piano parts

Before each act the Interpreter, enacted by Mrs. S. M. Briggs, appeared before the curtain appropriately robed as a Druid Priestess, and in a pleasing manner described the forthcoming scene and explaining in essence its symbolic meaning and spiritual significance. The following is the Interpreter's works on the different acts:

ACT I.

THE CREATION OF THE CAULDRON.

It is I who have come to you out of the long past ages of existence; I, a Priestess and a Druid, and I come to tell you the Celtic story of Creation.

I would be explaining to you the deep subtle meaning that is

behind the story and the color and the flame of the Cauldron, of the River of Life and Death, and of the Birth of Banba, the Spirit of Hope. I am wanting you to be understanding her pathway of Hope and to be setting your feet upon her roadways.

In the old days of the long gone ages, the Sages and Wise Men, the Poets and Druids, taught the people religion and about the Creation of the Universe in story and parable.

The Greeks had their mysterious Gods of Light and Darkness, and behind them, the Unknown God. The Hindoos had theirs also, and, behind them, Brahma, and one side of Him was eternally giving out the Light and the other drawing in the darkness.

The red Indian had his Gods of Creation, Destruction and Growth, and behind them, the Great Spirit lurking in the intangible wonder of the Inner World.

Humanity always has had Seers, Sages and Heroes to bring light into its darkness of Ignorance, to live and to die that the race might attain.

Lir of the half-tongue; Lir the half-expressed, is the great Hidden God in this Religious Myth. He is the same as the Great Spirit of the Red Indians, as the unknown God of the Greeks, as the God, Brahma, of the Hindoos, as Jehovah of the Jews, and as the God of the Christians who reigns in the Heavens over the Angels and Archangels and the High Powers of Creation.

And, now, listen, with all your attention to the meaning behind the symbol in this old Irish version of the Creation, preserved for you.

First is Eternal Darkness and Silence of the Ages of Non-existence. Dark; because there is, as yet, no Substance for the shining Inner Light to reflect upon; Silent, because there is not conceived any rhythm to convey this Inner Hidden Harmony of Lir to Manifestation.

Cosmos is resting at the point of Balance and nothing exists, and thus Ages pass into Ages without change or movement.

Behind the eternal Darkness and Silence, Lir of the Half-tongue sings to Iwerydd, the Waters of that Great Deep:

"Mother of all wonder unfold thou thy womb, that days may change and seasons roll.

In my heart I crave, in my soul I cry, for changing days and a shining scene and deep blue sky and stars and clouds.

I would be revealed and concealed, half-expressed and silent still. Let half my song be heard on the wind and half be Within.

When the ocean sings loud let a prelude be heard.

Let my song sleep therein.

In purple and gold let the sun be enrolled, but my vision withhold; but my vision withhold."

And Iwerydd unfolded her womb of night, and through it came moving the changing days and the shifting hours and the revolving years:

"Give us Time, cried they, to build and to mould; give us Time, they cried, to color the deep." And thus came the cosmos into existence and Time and all the Gods, Lir and Oma, Daga and Moreen.

Now, Oma is the God of Imagination, he who makes all the ways of expression. Language, Music and Harmony are his children. He is brooding in his doon or castle, upon the Plane of Adoration, thinking—LIGHT. He is not the God of Action, he is the Creator of Ideas.

As he is brooding in his doon, chanting a chant of building; calling out of the winding ways of time the Cauldron of the Gods. And remember now that you are to imagine this Cauldron as the Central Sun of the Universe about which all things swing, and that this Central Sun is but the outer form of the Cauldron of the Gods.

As Oma is chanting, this great, mighty Center of Light commences to be seen in the Center of the Plane of Adoration.

So the great Sun's Ray brightens through the void; the ages wake from out their age-long sleep:

An age of pent-up glory floodeth all,

An age of Beauty follows in its path,

The days and years sing out great harmonies,

And all the hours are filled with golden gleams.

ACT II.

THE DAGA OR GREEN FLAME OF INTELLIGENCE.

Over the myriad roads of existence comes the Daga, one of the Sons of Oma, who is seeking a way to manifest his power of force. He is the God of self-consciousness—that God who consciously causes things to be.

But there is yet no channel through which his power can manifest. He travels over the Universe seeking, ever seeking a way, until, at last, he comes back to his father's doon where the cauldron is growing upon the plane of Adoration.

When he sees the cauldron, the central Sun, growing in the midst of negation, he sees the way opening before him and he sings:

"Let the light shine in the Deep and the Dark;
Let the light shine in the Vast of the night;
Let the light shine with the gleam of our dream.
Mananan we call thee to the changing of days."

Then Mananan at the head of his charging riders who are the fiery lives or forces behind all Nature, comes galloping through the ages over the great Plain of Oma, that is, Adoration, singing, and all his riders sing with him.

We are the fires that guard the Highway,
We are the forces that move through the void,
That build up the Cosmos,
That cause all the changing,
That impel all growing.
Through all things we move,
In all things we bide,
Our white manes toss high,
In the waves of the sea,
And our fiery eyes can be seen in the hills.

They join Oma and Daga in building that flaming wonder, the cauldron, that central power and glory of the Universe. Out through that flaming central wonder in the Dreaming Mind of his Father Oma, the Daga chants the forces of Nature into action. He is building up the Universe, bringing form into the void.

The forces are coming to build up the hours,
To fill up the ages and compass the years.
Whirling in circles for ages they fly,
Twisting in eddies and whirlwinds vast,
Closer and closer they twine and entwine.
Into bright Suns they are clustered and tied.

ACT. III.

THE EVOCATION OF MOREEN.

You have seen the Cauldron flowing; you have seen its light.
You have seen the Daga and the Gods chanting the power of will, of mind, of the poet soul, out through its flame.

But the Daga is not satisfied; he would be having his building eternal and inevitable, and so at the last he conjures Moreen, the

Queen of the Red Flame, out of the Cauldron; Moreen who is the wielder of Fate, some call her Justice.

The green flame spreads through Cosmos and becomes the dominant power. For seven ages it develops and grows and gradually a golden radiant head with orange flaming glory for hair is seen in the whirling central wheel of the Green Flame. Then the Moreen is seen to gradually form in the flame of the cauldron. Her body is red flame and a green mist of flame surrounds her. She rises up in the Flame and passes upward into the heights of Cosmos. As she does so the Cauldron shines so brightly and its Green Flame is so intense that even the Daga, its master and the orderer of Nature, bows his head and hides his face.

ACT. IV.

THE RIVER OF LIFE AND DEATH.

And now you have in you, if your minds have been very clear, and your souls open, and your intuition true, some little flash out of the great land of Imagination where the high Gods dwell. Or maybe you have touched for a little moment that wonderful country, the plane of Adoration, where the Cauldron of the Gods is always ensouling the Universe, and where some time you will be yourselves, and you drink the Holy Grail of Inspiration. But if you had not strength of soul to go inward so far as that, we are hoping that you went as far at least as the pleasant plane which is the first heaven within The Within. You have seen the Wonder Cauldron flowing, you have heard the music of the Ancient Gods.

You have seen Moreen, the Fate-wielder, the Battle Queen, Justice; you have seen the Daga, the Intelligent Self-consciousness united with Moreen. Now comes the day of Fate the day of Moreen, she who brings war and death and change. She who washes away the things that be, and will be putting the red tinge of blood upon the very lips of the Cosmic sea.

She is washing now by the Ford of the River of Life and Death that is as long and as deep and as wide as the Universe. She is sweeping Suns and Worlds away in that moving stream.

Clothed in the misty fog of the River of Life and Death with the light of her soul shining through her garments of mist, she is standing with one foot on either bank of the River of Life and Death, which is a great light blue fire, she is washing out the sin

and evil from old worn-out worlds and suns, and grinding them into pure white dust to be used again.

As she grinds the cosmic dust of the dead she throws it outward in all directions through the universe.

Out of the ages and ages of existence the Daga comes struggling through these fiery waters of life and death. He is struggling to be bringing his universe into existence out of the Cosmic deeps, and Fate, the Moreen, is crushing beneath her feet whatever is not true. The flames of Life and Death are about him. Strong and fearless he forces his way through the river of fire. As he comes he beholds Moreen. He who is intelligence, self-consciousness, is desiring to be one with the Fate-wielder, Moreen.

She calls those great flaming waters of Life and Death to be sweeping him away for she is trying his soul to see its strength. For some die when they drink its waters, or breast its flood, while others commence to live in reality at that time.

The river rises up around the Daga in great swirling eddies of flame and tries to sweep him away. Higher and higher it rises until it covers his head. But he reaches out and catches hold of Moreen, and, despite the sweeping tide, sings to her:

Thou canst not hold me off, I am thy soul and self.

I am thy song and Time, and thy rune and rhyme.

I am thy flaming fire and thy light.

I am thy sword when ye slay in the fight.

And then Moreen covers him with her cloak of red flaming victory, which means that henceforth he is no longer in bondage, but has attained Mastery over Fate, and is working intelligently and consciously with it. In other words, Fate and Intelligence work as *one*.

ACT V.

THE BIRTH OF BANBA (SPIRIT OF HOPE).

Now after the creation of the Cauldron and the birth of Moreen and her union with Daga in the River of Life and Death, Oma brooding over his wonder dream of existence saw a weakness in its Beauty, and its growth, and its perfection.

It is then he calls Dana to him and together they brood into the very deepest nature of existence and create the Spirit of Hope, Banba of the Skies. Her pathways run into the bottomless abyss of Death and Destruction.

Even there the pathways of Hope are ever waiting for the sturdy feet of heroes. Be keeping the minds of you and the souls

you have awake for this, our last scene tonight. There is a word, and a light, and a message in it, for every *one* here, and a blessing in it as well.

Spirit of Hope, Banba of the skies,
 She shines thru all the days and years,
 And mysteries of Oma's wonder dream.
 Thru all the ways of life her winding pathways run.
 There walk the Gods of Light,
 There walks the Hero man.
 Thus was our Banba born
 From Oma's dreaming mind,
 And Dana's flaming sea.

Always she sings and shines where poets think and dream,
 Always she makes her roads for heroes' sturdy feet.
 Spirit of Hope, Banba of the Skies
 Shines thru the days and years and ages vast of God.

(THE END)

FRIDAY SESSION.

Friday evening at the Temple Headquarters a Good and Welfare meeting was held. Various matters of vital interest to the Centre and the Temple work was discussed, giving members a better understanding of conditions relative to different departments of the work. The meeting took action in concrete form by circulating a paper for liquidating the debt on THE TEMPLE ARTISAN. When all signers have paid in their pledged amount THE TEMPLE ARTISAN will be free of debt, a consummation devoutly to be wished, by all concerned.

SATURDAY SESSION.

This evening was given up to a "smoker" at the Halcyon. The ladies ate sweetmeats in the parlor interspersed with song and music, while the men exhaled fragrant wreaths of incense to the Great Spirit of all things. Healing thoughts and forces were sent to Brother George Weber, who had been struck by a train and severely injured that afternoon.

SUNDAY SESSIONS.

In the afternoon at the Temple Headquarters, the last meeting of this Sixteenth Convention was held. Interesting talks were

made by some of the visiting members, namely, Dr. G. B. Little, Miss Maud Wilson, Fred Whitney and Franklin Wolff. The talks by all of the above were exceptionally good and appreciated by the hearers. A fine musical programme was rendered. This meeting ended the Sixteenth Annual Convention of Temple members.

TEMPLE ACTIVITIES AND NOTICES.

Brother George Weber, whose auto was struck and smashed by a train on the afternoon of the 6th and who was severely injured himself, is now convalescing rapidly at the Halcyon Sanatorium. Mr. Weber's shoulder was broken, some ribs fractured, the splintered ends puncturing the lungs, and for some days a serious condition obtained in consequence of this laceration of lung tissue.

* * * *

Miss Emma Tommason, housekeeper for Mrs. La Due at the Cottage, was tipped out of a wagon the afternoon of the first of August and sustained a bad break of the upper arm. She also is convalescing, but as yet unable to get much use from the injured arm.

* * * *

Mrs. F. A. La Due and Mrs. Awerdich left for San Francisco the early part of September, Mrs. La Due to seek special medical counsel on some abnormal growths on her arms. While in that vicinity Mrs. La Due met many of the Temple members and at Oakland organized a Square of the Temple. Mrs. La Due will return to Halcyon early in October.

* * * *

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* * * *

The Sixteenth Annual Convention was a splendid success in every way. It was one of the best attended conventions held in many years. Palo Alto sent a larger than usual contingent. Many from distant points attended, notably Mrs. Marie Abad from Mexico City, Miss Winona Gay from Fall River, Mrs. Marya

Cushing from St. Paul, Mrs. Pigort and Mrs. Volz from Snohomish, Wash.

* * * *

All the meetings were full of uplifting forces and the feeling of solidarity and brotherhood was most pronounced. All signs point to good work for the ensuing year both at the Centre and periphery of the Temple wheel.

* * * *

Mrs. S. M. Briggs, who arrived at the Centre in July, is still resident here and expects to make her stay permanent.

* * * *

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